

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, OCTOBER 1, 1910.

[ONE PENNY.

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- SHEET 2. 1. Lord of all being, throned afar.
2. One thought I have, my ample creed.
3. Come, let us join with faithful souls.
4. Life of Ages, richly poured.
- SHEET 3. 1. O God, in whom we live and move!
2. One holy Church of God appears.
3. We pray no more, made lowly wise.
4. When the light of day is waning.
- SHEET 4. 1. Thou Lord of Hosts, whose guiding hand.
2. Father in heaven, to whom my heart.
3. Long ago the lilies faded.
4. Come, kingdom of our God.

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SOME OF THE PRINCIPAL MEETINGS.

Saturday, October 15th.

7 p.m. League Reunion in the Lecture Hall of the King's Weigh House. Reception by Sir RICHARD and Lady STAPLEY.

Sunday, October 16th.

11 a.m. and 7 p.m. Services in the City Temple and King's Weigh House.

8.15 p.m. Communion Service in the City Temple.

Monday, October 17th.

7.30 p.m. Annual Demonstration in the City Temple. Speakers—Rev. R. J. CAMPBELL, Right Hon. D. LLOYD GEORGE, Mr. JOSEPH FELS, and others.

Tuesday, October 18th.

10 a.m. "The Mission of Liberal Christianity." Rev. STOPFORD A. BROOKE, M.A., LL.D.

11.30 a.m. "The Perpetual Sacrifice: The Symbolism of the Mass." Hon. and Rev. J. G. ADDERLEY, M.A.

6.30 p.m. "Liberal Christianity and the Foreign Field." Rev. E. W. LEWIS, M.A., B.D.

8 p.m. "Incarnation." Sir OLIVER LODGE, D.Sc.

Wednesday, October 19th.

10 a.m. "The Responsibility of Women to the Civilization of the Future." Lady CONSTANCE LYTON.

11.30 a.m. "Liberal Christianity and the Sunday School Teacher." Rev. G. T. SADLER, B.A., LL.B.

6.30 p.m. "The Value of Systematic Prayer in Christian Life." Lord RADSTOCK.

8 p.m. Dedication Service for League Pioneer Preachers.

Thursday, October 20th.

10 a.m. (In the City Temple). "E. D. Morel and the Congo." Speakers—Sir ARTHUR CONAN DOYLE, Dr. W. E. ORCHARD, and Mr. ISRAEL ZANGWILL.

12 noon. Service in the City Temple.

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Religious Service, 11.45 a.m. Preacher: Rev. T. E. M. EDWARDS, former Minister of the Assembly.

The Service will be conducted by the Rev. A. A. CHARLESWORTH, of Highgate.

Collection in aid of the funds of the Assembly.

Luncheon in the Royal Pavilion, 1.15 p.m.

Business Meeting in the Church, 3 p.m. Mr. JAMES S. BEALE, President, in the Chair.

Tea in the Royal Pavilion, 5.30 p.m.

Public Meeting in the Royal Pavilion, 7.30 p.m. Chairman, the Rev. PRIESTLEY PRIME.

Speakers: Mr. Lawson Dodd, the Rev. John Page Hopps, the Rev. W. G. Tarrant, the Rev. H. Gow.

Tickets for the Luncheon, 2/6, Tea, 6d. (Ministers and Delegates free) may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C.; or the Rev. P. PRIME, Hill Crest, Surrenden-road, Brighton; or the Hon. Sec. pro tem., Rev. F. H. JONES, 14, Gordon-square, London, W.C.

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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 2.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Berrondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. E. W. LUMMIS, M.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. ARTHUR PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. CHARLES TRAVERS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. J. KINSMAN; 7, Rev. E. W. LUMMIS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, Harvest Festival, Services 11, 3, and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. S. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. GEO. CRITCHLEY, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVENS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. W. LAWRENCE SCHROEDER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. A. R. ANDREAE. Farewell Services.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEO. WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. M. R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.

PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. H. GOW, B.A.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES C. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, Service 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
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 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

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BIRTH.

THORNHILL.—On September 25, at Daisy Villa, Park-road, Ashton-upon-Mersey, to the Rev. Albert and Mrs. Thornhill, of Derby, a daughter.

MARRIAGE.

PRESTON—LE MESSURIER.—On September 27, at St. Peter's, Ealing, by the Rev. Austin Thompson, M.A., Arthur Preston, of London and Calcutta, youngest son of the late Joseph Thomas Preston, of Finchley, to Sylvia Mary, second daughter of Colonel Le Messurier, C.I.E., late R.E., of 57, Mount-avenue, Ealing.

DEATH.

JEYONS.—On September 26, at Harrogate, Harriet Ann, widow of Professor W. Stanley Jevons, of 19, Chesterford-gardens, Hampstead, aged 71.

A LADY is anxious to get a few donations, however small, for poor working ladies known to her. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE Church Congress assembled at Cambridge this week for its Jubilee meeting amid a chorus of congratulations. It has outlived the timid dislike of innovations with which it was greeted by the staid and cautious Churchmanship of fifty years ago, and it is now accepted by all sections of English Christianity as a mirror of contemporary religious life, its social aims and intellectual tendencies, within the borders of the Church of England.

* * *

It has often been urged against the Church Congress that it is ineffective, because it has no executive powers, and does not even go so far as to pass resolutions. It simply indulges in an annual debate on a variety of interesting topics, and there is an end. But it is precisely this refusal to allow itself to be used as an instrument for catching votes, which keeps its platform open to men of all parties and makes it an effective organ of public opinion. Most religious questions whether of thought or policy gain immensely from an atmosphere of free discussion into which the eager excitements of partisan victories are not allowed to intrude.

* * *

THE Bishop of Ely, in his presidential address, gave voice to some of the wider ideals of Churchmanship, which have always been cherished by many of the noblest minds in the Church of England. Apparently he has no desire to see the Church draw away from the highways of national life into secluded pastures of its own in the interest of a more defined membership, and a stricter discipline. "The ideal of saintliness to-day," he

said, "comprehends citizenship. The faith whereby we worship in the sanctuary must to day approve itself in the marketplace. There was a time when the secular power did its stern work of government, and left to the Church the championship of righteousness and mercy, the task of healing the sores of Society, and of softening the harshness of human life. The Church then was the City of Refuge for the world. That time has long since passed away. To-day the philanthropic spirit of the Church has interpenetrated the life of the whole community. In this sense the church has Christianised the world."

* * *

A VERY different note was struck in the sermon of the Archbishop of York. He boldly abandoned the cherished idea of an established church as the organ of national religion, and he did so in the interest of the intensive life of the Church as a corporate fellowship of believers, prescribing its own terms of membership and enforcing its own spiritual discipline. Breaking away entirely from the ideas which have been handed down from the sixteenth and seventeenth centuries, and have become almost incorporate in the English mind, he declared that Church and State "represent two different great societies, not one unity under different aspects." Nothing, he said, must be allowed to hinder the growth of the Church as a quite definite and distinct body of Christians with ideals and obligations different from those of ordinary citizens. He even warned his hearers that the Church, in obedience to its divine mission, can tolerate no dictation from the State, and the time may come when the limit of possible endurance has been passed.

* * *

ALL this is prophetic of the acceptance of disestablishment as an act of spiritual liberation by the Catholic party in the Church of England. But we think that the attempt to re-create the ideal of the Church as an exclusive spiritual society,

armed with jealous care against any possible contamination by the world, is even more significant. It is the idea which inspires Canon Hobhouse's recent Bampton Lectures, and is beginning to startle the public mind in the revival of acts of discipline like the refusal of marriage to unbaptized persons. Carried to its logical conclusion it would restore the fierce antagonisms of mediæval religion, its ascetic scorning of the world, and its belief in a state of perfection reached only through ecclesiastical discipline. We confess that an exclusive church of this kind, absorbed more and more in its own esoteric dream of purity, does not attract us. It appears to us to be based on a very unworthy idea of the universal love and goodness of God, and to involve a constructive denial of the spiritual universalism of Christianity.

* * *

THE Vatican at the present time is supplying us with admirable illustrations of what is really involved in a policy of exclusion in the interests of doctrinal soundness and ecclesiastical purity. Pius X. seems prepared even for the fatality of reducing the great Catholic Church to the limits of a small sect, if only the remnant is sound according to his standards. It is stated that he has invited the Commission on Canon Law to frame a decree forbidding the rites of Christian burial in France except to practising Catholics. The only result will be a large increase in secular funerals, and a more determined alienation on the part of the mass of the population from the services of the church. Even the re-actionary clerical party in Belgium is finding the rigour of recent papal action a source of serious difficulty and embarrassment.

* * *

WE are glad to see that the article in the *Daily News* on a New Sect in Jewry, which we mentioned last week, has called forth a reply from Mr. Jack M. Myers, in which he explains the aims of the Jewish Religious Union. After referring to the

failure of the orthodox body to control the younger members of the community, the empty synagogues, the dissatisfaction with out-of-date forms, which have lost their meaning, he says that it is the desire of the members of the Union "to preserve the historic consciousness of the Jewish people, to take from the old tradition everything (and there is much) that is of spiritual worth. But they believe that no religion will last, which does not develop, and that in progress, continuous and never-ending, lies the healthiest and fullest life."

* * *

To this letter Mr. Landa, the editor of the *Jewish World*, has replied in a rather petulant tone. He repeats his indirect attack upon Mr. Montefiore and his book on the Synoptic Gospels, refers to the hostile review by Dr. Gaster, which appeared in the *Daily News*, and adds "the book was also condemned from almost every Jewish pulpit in the United Kingdom." If this last statement is correct, we can only conclude that there are Jewish as well as Christian pulpits which are sorely in need of the breadth and charity of true religion. It does not seem to occur to Mr. Landa that wise men do not condemn books of wide and deep learning. They read them, they try to understand them, and they formulate, as clearly and respectfully as they can, any reasons for dissenting from their conclusions. Condemnation only reveals the prejudice of a timid and perfunctory mind.

* * *

THE *Nation* last week paid a tribute to the invaluable services of the *Manchester Guardian* to the higher journalism of the country. In doing so it spoke plainly but not too strongly of the need of intellect and seriousness of purpose, if the country is to be rescued from the debasing influences of the characterless journalism of the hour. "The first step upwards," it points out, "lies in the recovery of the self-respect of the individual journalist. The whole aim of the mere purveyor is to separate journalism and literature. The object of the reformer should be to re-unite them, to arrive once more at forms of newspaper work which give scope to originality of mind and freshness of temperament, to special aptitude, to independent thought, to all the qualities which give style to a paper like the *Manchester Guardian*, when a paper like the *Daily Mail* is forbidden by the law of its existence to have any style at all." We may add that the religious press has much to learn from this warning, in face of the influences which would degrade it into an obedient echo of partizan opinions or a mere purveyor of ecclesiastical news.

* * *

MR. NEVINSON has rendered another signal service to the cause of freedom in the descriptions of the Finnish tragedy

which he has sent to the press. His account of the meeting of the Finnish Diet at Helsingfors, which appeared in the *Nation* last week, is a very moving piece of writing, calculated to stir the most sluggish sympathies. "There they sat, two hundred strong—firm, solid, almost painfully calm, as is the Finnish nature, allowing no applause, no expression of emotion—the freest and most democratic assembly the world has known." The contest which has been joined is the one, which has made so many of the tragedies of history, between imperial despotism and the soul of a people. If the Finns stand firm in passive resistance to everything which threatens to degrade them, they may yet win, after much suffering, through the sheer strength of faithfulness. And the lovers of liberty everywhere, and all friends of small nations struggling to be free, will cheer them on in this truly spiritual warfare between the armies of violent men and the forces of the soul.

* * *

THE eleventh annual conference of the Brotherhood Movement, which was held in Bristol this week, was largely attended and afforded ample evidence that the organised attempt to gather men together for religious worship on Sunday, apart from the ordinary services of the church, is growing in popular favour. The report of the executive committee showed that there are now 1,416 societies grouped together in 39 federations, affiliated to the National Council. There has been an increase of 358 societies during the year. It is stated that at present the number of members is about half-a-million. There is also a Fellowship hymnbook of which 200,000 copies have been issued.

* * *

THE vexed question of the rating of places of worship and their allied buildings has been raised once again in connection with Whitfield's Tabernacle. Mr. Silvester Horne would do a considerable public service, if he could induce Parliament to settle the matter on a reasonable basis. It is intolerable that any group of people, who have a prejudice against the teaching or work of any particular church, should be able to agitate to have it rated because it does not conform in all respects to the precise terms of an Act of Parliament, which has never been enforced very strictly. And it is equally intolerable that any church should resort to some form of subterfuge in order to bring all its beneficent week-day activities under the term worship, and so secure a technical conformity to the Act. It would seem desirable either to impose some low form of rating upon all places of worship alike, or else to widen the terms of the present law so as to include the various activities of the modern institutional church.

THE WINTER PROGRAMME.

WITH the return of autumn the modern church tends to resume the appearance of a busy hive of industry. Secretaries become suddenly conscious of the importance of their functions. Committees begin to sit far into the night. The winter programme, with its lectures and entertainments and the latest novelties for cultivating friendliness, is eagerly discussed. Soon the faithful Christian will be able to make the proud boast that he has something "on" every night in the week. We do not wish to discuss these fussy ways of being religious, though we hope we shall not be treading upon dangerous ground if we say that they are not suitable or helpful for everybody. Our purpose is simply to suggest that it would be well if more attention were paid, in the arrangement of the winter programme, to the serious purposes for which a church exists, and the special directions in which "the minds and hearts of its members need guidance and help. In the present condition of religious thought, which we may describe as one of suppressed excitement in view of the rapidity with which old solutions slip away from us and new issues demand our attention, it would be well that a certain amount of time should be devoted to common thought and study and quiet meditation upon some of the great problems of religion, upon which no man of open mind can pretend to have ready-made solutions. This should be one of the first demands upon the winter programme, and it is desirable that one or two topics should be selected beforehand, so that in the prepared and concentrated thoughtfulness of many counsellors there may be wisdom.

But let us illustrate what we mean by a brief reference to two topics, which must contain for most alert minds some elements of revolutionary excitement. We refer elsewhere to the forthcoming translation of a book by Dr. ARTHUR DREWS on "The Christ Myth," and to the widespread theological controversy to which the arguments advanced in this book have given rise in Germany. Some hint of DREW's conclusions, the sublimation of the apparently solid facts of Christian history into a spiritual mythology, has appeared already in these columns from the able pen of Dr. ANDERSON, of Dundee. But it is hardly rash to prophesy that there will be a great deal of eager discussion of them, when they are presented in a fresh and challenging form and with the added weight of German scholarship. It will surely be the duty of many churches to guide this discussion, and to help their own members to understand it. It is one aspect, the most disquieting of all, of the prolonged attempt to rid religion of what some people regard as the encumbrance of

history. The conclusion at which we arrive is of immense and sovereign importance for the future of Christianity as an historical religion. We ourselves are not helped, but quite the contrary, by these attempts to remove the earthly life of the soul from the limits of time and place. Just as we cannot breathe apart from the atmosphere, or think without the data supplied by the senses, so the life of man is rooted in the past and his religion is blended inextricably with history. This, however, is only a hint of a solution, and we state it merely to show that the traditional answers—whether of orthodoxy or rationalism—to these living problems, may be equally unsatisfactory. We must have the courage to face the facts and to dive in a spirit of quiet and receptive meditation into our own Christian experience.

The other subject to which we desire to refer is not so much a separate topic as a principle of religious thinking, which has modified profoundly the attitude of the modern mind towards theology. The old habits and methods of theological controversy still survive in some quarters. It is conceived as a conflict between two opposed absolutes. Each combatant is sure that he has the truth, and all that he desires is that his opponent should see the error of his ways and exchange his false creed for the true one. We are sure that to many of our readers, as to ourselves, this attitude of mind is impossible. We have come to see that all our attempts to interpret the infinite revelation of the life of God, whether it comes to us in nature or conscience or the amazing personal influences of Christianity, are partial and to some extent relative to ourselves. Instead of denouncing another man's sincere interpretation as hopelessly wrong, we are anxious to understand it, and through sympathy and understanding to enrich our own partial experience. We do not claim even for our clearest thought an absolute and final value. We know that at best it is an imperfect symbol of some aspect of the living reality we call God, as it enters into relation with our own life.

Now it is clear that this principle, which, to coin a short phrase, we may call the relativity of theology, will affect our attitude profoundly both towards ancient and modern creeds and the traditional methods of theological propaganda. At first, so deeply imbued are we with the idea that our own belief is in some sense a final and exhaustive statement of the truth, it may appear that all our familiar enthusiasms are chilled to the heart. But is it really so? Our own conviction is that this attitude of mind is prophetic of a new spirit, which will mean the re-birth of religion. If the supreme confidence which sent us forth simply to battle against the errors of other men is gone, it is replaced by a new docility, a reverent wonder in

presence of all the manifestations of the spiritual life in man, a desire to learn in order that we may be worthy to teach. This may not have much in common with our theological rivalries, but we seem to have got back by an unfamiliar path to the very temper and aim of Christian discipleship.

We would plead, then, very earnestly that room should be found in the winter programme for study and devout meditation on these or kindred topics. They are the subjects upon which men need guidance and crave for fellowship. The call to the church to-day is to abandon its ready-made answers and many of its sectional ambitions, that in a new spirit of teachableness and humility it may receive a wider vision of the truth, and provide an eager welcome for the multitudinous life of the Spirit, which flows through our partial forms of thought, and in a sense eludes them all.

LIFE, RELIGION & AFFAIRS.

THEISTIC LIFE AND THOUGHT IN INDIA.

THE NEW DISPENSATION.

II.

THE note of emphasis in the "New Dispensation" is the new thought of God. The centre-point of our faith is the truth that God is a Self-revealing Spirit. The Eternal whom the philosophers called the Absolute we adore as the Immediate. He is not a distant deity; His life overflows into the soul. The Eternal is the in-soul of all. God is not the pure being of abstract ontology, nor the static substance of mediæval theology. God is a self-revealing reality.

Hence our religion is not credal, but personal. Our bond of union is not a formal creed setting forth a world-scheme, but the devout desire after higher life—the life in God—the union of all who seek the truth within the sacred circle of life lived in God, for the service of all within the mystic pale of humanity—such is the object of the New Brotherhood. The truth has to be progressively lived in order that religion may be a gospel which is more than mere gnosis, a vision which is more than a *Weltanschauung*.

Hence the emphasis in our religion on the interior life. Religion, we maintain, is not a dogma, but an experience; not a creed imposed *ab extra*, but a personal vital realisation of God. Not till we have been awakened by the immediacy of personal contact with God to a mystic apprehension that He is not simply with us, but within us, may we be said to have seen into the open secret of religion.

This view of religion is thus distinguished from all forms of "externalism," resting religion on the authority of a book, a church, or an individual. It is easy to distinguish it, too, from the scholastic dogmatism of mediævalism, not yet out-grown, alas, by

Christendom. It is no less to be distinguished from mere intellectualism or rationalism. Not the intellect alone, but the whole dynamic personality (reason, will, conscience, and heart) must function in the search after the wisdom of high life. Man is more than intellect—a truth emphasised in Eastern psychology and indicated by Cardinal Newman in his "Grammar of Assent." Many of the "higher critics" of the West seem to me to lack just one great factor in dealing with the truths of religion: they appear to approach the questions only through the intellect—the *manas* of Hindu psychology—and not through the devout reason charged with reverent affection for the religious personalities and realities of the unseen. To an Eastern lover of the West they seem to be men of mere scholarship without deep spiritual experience—a factor essential to a correct interpretation of religious psychology. More than mere conception is spiritual experience, and this latter is essential if religion is to be a reality, not a theory. The basis of religion is this personal response to reality. So it is that in one of our books it is written that the proof of God lies in the witness of God within. In a similar strain, indeed, spoke the mystic author of the "Imitatio": "Let not Moses speak to me nor any of the prophets, but rather do thou speak, O Lord God, inspirer and enlightener of all the prophets." Our prophets and teachers and masters are thus reflectors, not mediators, for all are mediated by God himself. He brings us in contact, sympathy, and fellowship with them; and we behold them reflecting the One Light, expressing the One Love of the Spirit.

The truth of the saving love of God is often pictorially expressed in our devotional literature when we refer to God as the Mother. God is the mother-heart of the universe, and the Eternal is on speaking terms with every soul. And the more the consciousness of sin grows upon us, the more we feel the need of a divine mother whose undying love may be the home of the wandering soul pursued by the aggressive forces of evil. The grace of God seeking every sinner and flowing as a spiritual force into every soul is a fact to which the psychology of religion will, I believe, bear ample witness in the years before us. Man's life—conscious and sub-conscious—is in daily-deepening contact with God's immortal love. That love breathes benediction upon us and looks with saving sanctity at us and speaks in touching appeal to us, "to transpose to form and dignity" the base and brute in us, to transfigure our souls scarred with many sins—to remould the Man in each and fashion into fairness every one as a child of the light of God. A daily-deepening progressive consciousness of God's love, and a daily-renewing response of the soul to the suggestions of God's grace in the dealings of life are the essence of real religion. Therefore do we speak of religion as a new dispensation of God's grace. Just because religion is more than creed, just because it is life, and therefore growth, I must enter into newer and newer experiences of the life in God. God's revelations are ever progressive, God's love is ever new. We believe, too, that from time to time fresh spiritual forces enter the field of religious

consciousness. "To incline the race to enlightenment" (as a Buddhist scripture has it), to open up larger visions of higher life, to shape new forward steps in the march of faith, to give a fresh lift to world-evolution, a fresh outpouring of the spirit descends upon the race. An ancient Chinese scripture speaks of "an influence exerted on the intelligence, the emotions, and the heart of man." And there are times when a new influence makes its presence felt in a conspicuous manner. It is an influence which, by its immediacy and intensity and appeal, no less than by its deliverances to the higher reflective consciousness of man points to the presence of a providence of God seeking after man and clasping him with light in the very midst of his gropings "in the land of the living." Sent as a benediction of grace, received as a gift of the Spirit, and stirring a season of a new spiritual upheaval, it may well be called a New Dispensation of God to man.

We believe that we—the children of a larger age—are in the midst of such a new dispensation of the Spirit. To localise the universal is the error of idolatry, and so it is that we have, through good report and evil, refused to identify the new dispensation with the Brahmo Samaj. The great gifts of the Spirit surely are not confined to one denomination, nor bound in to the limitation of one institution. The sweep of the New Dispensation is broader than the Brahmo Samaj. The whole religious world is in the grasp of a great purpose which, in its fresh unfolding of the new age, we call the New Dispensation. The New Dispensation is not a local phenomenon; it is not confined to Calcutta or to India; our Brotherhood is but one body whose thought it functions to-day; it is not topographical, it is operative in all the world-religions. It is a fresh visitation of Wisdom entering into all circles of reflective and religious consciousness to-day, making the pure and devout in East and West as friends of God and prophets. It is a fresh movement of the Spirit to draw together many faiths, and to reconcile all religions in the one religion which is God-consciousness and God-service. It is a fresh communication of the Eternal to the New Age—a communication of the Mystery that stirs all science, of the Essence that abides in all institutional religion, spite of forms which change and rites and writ duties which grow and decline. The progressing liberal religious thought all over the world, the growing sense of the solidarity of races, the new scientific conception of law and order, the disclosure of religious implications and affirmations of scientific consciousness, the new humanitarian outlook upon life, the deepening consciousness of the one Mystery self-revealed in all manifestations, the growing aspiration for a synthesis of the social and spiritual, of science and faith, of work and worship, of East and West—all these suggest to our minds the presence and influence of a New Dispensation of the Spirit.

Limits of space forbid my indicating some other aspects of our faith and giving a story of the social work of the New Brotherhood. Sufficient be it to add that we are ardent advocates of brotherly civilisation. We believe in the higher harmony of East and West. We believe,

also, in the harmony of religions. There is, in truth, but one religion unfolding itself in various religions, identified with no single prophet, but immanent in the teachings and institutions of all wisdom-teachers of the world, the one religion must not be exclusively identified with but one of the great teachers of the world. The one religion is the religion of Christ; but not his alone, and so cannot be called Christianity. It is the religion of Buddha, but not his alone; and so, again, we may not speak of it as Buddhism. It is the synthesis of all world-religions, the dispensation of the Spirit. And our message is the message of brotherhood of religions, of fraternity of world-teachers, of divine humanity, of perpetual and progressive revelation, of God's living contact with the soul, of man's limitless progress, of Aryan wisdom, of the Christ ideal, of mystical experience of the Eternal, of brotherly civilisation, of faith in man and fellowship with man—of freedom, truth, and love. To practice the presence of the living and loving Spirit-God in individual, social, and national life is the ideal of the New Brotherhood, and it is our daily prayer that this ideal may operate more and more in East and West, preparing the way for a reunion of religions in the one religion of the Spirit, vindicating the truth that all religions are lit by the one Logos-light, and sustained by the one Love-Life whose vision is Beauty, Worship, Wisdom, Love.

T. L. VASWANI.

GOSPELS v. EPISTLES.

ORDINARY readers of the New Testament are usually much struck by the great change of tone met with in passing from the Gospels to the Epistles, and for this they find the Acts of the Apostles only an imperfect preparation. In the case of many persons, indeed, the contrast, being a thing noticed in the earliest days of their Bible reading, may now have ceased to occupy their attention; but it will again appear striking whenever a candid reader can manage to peruse the New Testament somewhat as if it were a new book. A partial explanation of this difference of tone may be furnished by chronology and geography. At the time of the Epistles some 20 or 30 years (perhaps more) have elapsed since the events narrated in the Gospels, and certain associations of persons professing a new religion, believed to be that of Jesus Christ, have been formed in many important towns from Palestine to Italy. This diffusion of "Christian Churches" among men of different races and ideas will account in some measure for the change of atmosphere, but hardly for the preponderance of theological doctrine or dogma—using this word in a good sense—in the Epistles.

We soon learn, in the course of our studies, that the Pauline Epistles (except, perhaps, the three "pastorals") are earlier in date of composition than any of the Gospels, though perhaps Mark may be contemporary with the later Epistles actually written by Paul. Very likely we are told by our teacher that for Paul's doings his own letters are better authorities

than the Acts of the Apostles. But how did the people of Antioch, Ephesus, Philippi, Corinth and Rome learn their Christianity? Did Paul and the other Apostles really talk to them as in the Epistles? Or was their religious instruction more like that of Jesus, especially in the first three Gospels? Our instructors will, perhaps, say that the teaching partook of the nature of both the Gospels and the Epistles, and add that there was an "oral Gospel," or brief narrative of the career and teaching of Jesus, current among all the Apostles. The matter common to Matthew, Mark and Luke may, it is said, be taken as fairly representing this oral Gospel.

While disposed in the main to accept all this, we may yet suggest that practically all the matter in the Gospels—even including the fourth—is much more suitable for elementary instruction in Christianity than the matter of the Epistles—matter which appears to represent fairly most of the Pauline teaching in Asia Minor, Macedonia, and Achaia. Every one who, in a Sunday-school or otherwise, has tried to give religious instruction to children, or even to adults of scanty education, has felt that the Gospels are, in general, better fitted for the purpose than the Epistles. Moreover, on investigating the references to New Testament books in the Christian literature of the second and third centuries, we gain a decided impression that though great value was attached to most of the Epistles, the four Gospels were by far the most esteemed.

It is commonly said that there was a "Christ party" at Corinth (1 Cor. i. 12); but it is difficult to say how far the spokesman of that party intended to correct or to disparage the parties of the Apostles. But however this may be, we think there can be discerned, or fairly inferred, a growing desire in the churches to have more exact information about the career and teaching of Jesus Christ himself. We know from the Epistles that much error arose in the early churches; but we may well believe that many converts eagerly sought for the truth, and therefore desired to know more of their Lord's words. The present argument does not tend towards any very late date for the writing of the Gospels. Moderate views (60 to 100 A.D.) will suit very well; but we may be permitted (with respect and gratitude for the labours of many eminent scholars) to venture the opinion that arguments (as of Pfleiderer and others) seem to weaken rapidly as they tend to advance the Gospel-writing dates into the second century, just as the older arguments of Tischendorf grew weak as they endeavoured to establish a very early date.

In conclusion, the view here suggested is, that with all Paul's zeal, good intentions, and self-abnegation, the theological and philosophical element had in him—and possibly in some other Apostles—already rather overlaid or embarrassed the Gospel of Jesus. We might ask such questions as: Did the Apostles, like their Lord, ever teach by parables? And if not, why not? Or, Can we imagine St. Paul delivering the so-called Sermon on the Mount? One suspects that there was something of a reaction from Epistolary Theology—a sort of cry "Back to Jesus," and a demand for his words and his teaching, committed

to the safeguard of written books, of which "many" seem to have existed when the third Gospel was compiled. For our present purpose we need not enter upon the "Synoptic Problem," or the relations of the fourth Gospel to the first three. All the Gospels represent the desire to have more of Jesus, and all have furnished for eighteen centuries the proof that "Never man spake like this man."

WIVES OF SEAFARING MEN.

WE are very glad to have our attention drawn to a pamphlet by Miss Mahler entitled "Wives of Seafaring Men," which contains an interesting account of an inquiry undertaken by the Liverpool Women's Industrial Council, and reprinted from *The Englishwoman*. The class of women she deals with is one about which we hear far too little, and yet, as Miss Mahler shows, they suffer peculiar hardships owing to their inferior status in the eyes of the law, which actually tends to lower the standard of marital and parental authority amongst seamen. It is a grievous injustice, for instance, that under the Merchant Shipping Act a seaman is not permitted to stipulate in his agreement for *more than half his pay* to be allotted on behalf of his wife and children, and that this payment is only made monthly, except in cases where the shipowners have been induced to give it fortnightly or weekly. The seaman himself gets board and lodging at sea in addition to his money, so that "the 'half-pay' which is given to his wife represents much less than half his total remuneration," and "in no trade does a man who performs his duty towards his family expect to keep them and pay the rent of his house out of half his wages."

The shifts to which the family is put while the bread-winner is away, often for three months at a time, in consequence of this singular arrangement, are pitiful to read about. In some cases, of course, when a man is known to be respectable, and the landlord is obliging, the rent is held over until the head of the little household returns; but even then no amount of "managing" and pinching can enable a woman to support herself and several children—especially when, as is often the case, one or more are delicate and in need of special care—on 10s. a week, the large amount to which the wife of an able-bodied seaman is entitled. Very often the woman works on her own account, and by incredible thrift and industry contrives to keep things going; but frequently the struggle is too much for her, and she has recourse to the pawnbroker or the money-lender, whom she regards as the one "kind and obliging" person to whom she can always turn when things are difficult. Her misfortunes are not always at an end when the husband returns, "for there are far too many temptations awaiting the men as they land with a large sum of money in their hands," and the greater portion of their pay often goes in drink. Miss Mahler sympathises with and understands the poor far too well to merely sentimentalise over them, and her sense of justice is too great to permit of any wholesale denunciations of the men—or

of our English laws—for the sake of arousing a false pity on behalf of these unfortunate wives and mothers. She even admits that some of the latter also drink, and one can scarcely wonder at it when the monotony and hardship of their lives is taken into account; but she gives a little instance of a talk which she once had with a paymaster, who was upholding the conduct of a man who refused to send home any money at all because his wife drank, though it was not clear what he thought would happen to the three children who had been left with her. The paymaster admitted that the husband drank too, "but one might infer that only the woman was the sinner," and this is the attitude which is too often taken by men when the failings of both sexes are being discussed.

The system of giving advance notes, although it seems at first to work out well for the family, as a man receives a note of one month's half-pay to enable him to buy an outfit and leave some money behind him before he sails, is not a good one. Only too often the woman does not get any of this money from her husband, and she then has to wait until the end of the second month for a further instalment, which it is quite possible he may not send. Miss Mahler would like to see this system done away with entirely, and it should, she says, "be made compulsory for men to demand and obtain allotment notes for their wives" more justly proportioned to the husband's wages, and payable weekly. Only those who have lived among the working classes know what a difference it makes when a regular amount, however small, is coming in every seven days, for the temptation to spend freely when a lump sum arrives is almost irresistible so many things being constantly needed.

"We should like to see the Merchant Shipping Act amended on the lines suggested above," says Miss Mahler, "and we have reason to believe that very little opposition would be encountered from the shipowners. . . . We are fighting not only for improved conditions, but also for a principle—the principle of greater equality and justice between men and women. As the law stands at present, the advantage is all on the side of the men. Real partnership with their wives, and a sense of responsibility towards their children, is not only not encouraged, but rendered practically impossible by the wording of the Act. It is said that men cannot be made moral by Act of Parliament. This seems to me only partially true. The object of good laws is surely to create conditions to foster virtue—they are part of the environment that forms character." This is too often forgotten or ignored by people who dabble in ameliorative methods, which cannot do away with the effects of bad legislation, and if it is objected that legal compulsion can never make up for the moral sense which impels men and women to right conduct, we can only reply with the writer of this pamphlet that "it is a necessary first step," and that an attitude of mind must be established by external pressure before you can develop "the germs of a greater freedom and loftier self-development."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION IN ELEMENTARY SCHOOLS.

II.

THE Birmingham experimental trial of the "right of entry," of which some account was given in these columns last week, must be allowed to have been a failure. But it cannot be too clearly and emphatically insisted on that the failure was not in the policy of entirely separating the secular from the religious, and of entrusting one to the public authority and the other to the churches. The lack of success was due simply and solely to the inability of the churches to find a sufficient number of teachers properly qualified. The system was absolutely right, but the churches were unequal to the task of efficiently carrying it out, and that, as I believe, because they went about it in the wrong way. The good people of Birmingham made the mistake that church organisations everywhere make. They could set up any number of churches, and they could maintain paid professional teachers by the score to preach to people whose habits and characters, whose opinions and beliefs were all but unalterably fixed, but when they had to do with 50,000 children who would have been as wax in the hands of skilled and competent teachers of religion, they were content to whip in all the well-meaning amateurs they could find. Never before had the churches had so splendid an opportunity. They had offered to them a sufficient number of fine class-rooms and assembly halls provided for their use, in convenient positions all over Birmingham, and a whole generation of the working and lower middle class population, just at the most malleable and impressionable age, brought into school, reduced to order and handed over to their influence backed by the public authority. What might they not have done with them if they had provided an adequate staff of specially qualified children's teachers! Why, if they had been as wise and far-seeing as they were earnest and well-meaning, they would have provided such a staff, even though, in order to do it, they had had for a time to sacrifice their entire church organisation and all their funds to the work.

But, of course, it would not have been necessary to do anything of the kind. Properly managed, the problem would have been by no means a very formidable one. They had the opportunity of taking, under the most favourable circumstances, all the children in the Board-schools for forty minutes twice a week, but they were, apparently, quite unable to rise to any idea beyond that of the amateurish inefficiency of the ordinary Sunday-school. The effort would probably have failed if they had had their entire Sunday-school strength to turn into the work; but on week-day mornings, of course, they had not anything like it. They had to find teachers who, on

Tuesdays and Fridays, from nine o'clock in the morning till twenty minutes to ten, were able and willing to give their services. The Sunday-school method was not at all adapted to the requirements of the case.

The first thing to be done should have been to come to an understanding as to the denominational distinctions to be provided for. It would probably have been agreed that only the broadest of such distinctions need be observed. Religious sects distinguished from each other not by radical differences of creed, but only by forms of Church government or organisation—Presbyterians, Congregationalists, Wesleyan Methodists, Primitive Methodists, for instance—would, no doubt, have been able to act together as one body. All real differences among the churches of Birmingham might possibly have been tabulated under five headings—Church of England, orthodox Nonconformist, Unitarian, Roman Catholic, and Jewish. These distinctions being agreed upon, it would have been the business of the Board to ascertain under which of these headings it was the wish of parents that their children should be enrolled, and to make the proper entries in their registers. Sectarian propagandists wishing to get at the children would have found it necessary, not to get elected to the Board to make discord and set up opposition and obstruction there, but to address themselves to parents. The churches would have had access to the registers, and it would have been for them jointly or individually to provide the number of teachers required. With the co-operation of the Board, schools for this purpose might have been grouped, and the time for religious instruction so arranged in each group as to permit of one teacher going from school to school, or taking different classes in the same school. With the smaller religious bodies it might have been necessary to get the children together at certain centres. No doubt it would have involved some trouble and difficulty, but the troubles would not, in the slightest degree have affected the steady educational work of the Board, and as regards the great majority of the children there would have been no trouble or difficulty at all, and the number of teachers need not have been impracticably large. If the churches had been wise they would have regarded the selection and maintenance of these teachers as by far the most serious and important part of their work. Not only should their children's instructors have been well trained and thoroughly competent men and women, profoundly believing in what they had to teach, full of the inspiration of a great purpose, but with it all—absolutely indispensable to an ideal teacher—they should have been fully charged with that magnetic, sympathetic love for young people that is the special endowment of only here and there one. For such teachers—fervent, capable, devoted, inspiring—the churches should have compassed sea and land. They should have sought for them as operative managers are always on the look-out for a leading tenor or a prima-donna. They should have paid them well, afforded them every assistance and encouragement, and in every way have treated them as persons of the very highest moral influence and importance.

But all this, of course, was Utopian in

1870; it is Utopian still. The churches have not yet learnt to realise the importance of their dealings with children, or the intrinsic value of those who are specially endowed with the faculty of influencing them. They reserve their big salaries and their posts of honour for the preachers to people, most of whom are trees in various stages of maturity, while for the young saplings the casual amateur is thought sufficient.

If the religious people of Birmingham had risen to their opportunity, and had provided a full staff of really competent instructors, paying them such salaries as would have enabled them to devote their lives seriously to the work—just as they were paying other teachers, as well as clergymen and ministers—I am convinced that their success would have been so complete that their example would have been followed in all large towns, and that some adaptation of the system would have been devised for country districts too. Long before this the religious difficulty in lower schools would have been swept clean out of the way. Our elementary education system would have been in a stage of development far in advance of anything we have yet attained, while the moral and religious tone of our working population would have been appreciably higher. Moreover, it is more than probable that one very important incidental effect of this more efficient religious teaching in our day schools would by this time have brought about a much-needed revolution in the Sunday-school.

In all this I am assuming—as, of course, one could not help assuming after what actually occurred—that when these good people came together to frame their scheme they would insist on the necessity of imposing their doctrinal peculiarities on children, all of them under thirteen years of age. But it would seem just possible that, if they had had definitely to consider how far they could come together, and what really were and what were not essentials for infant minds, they might have had a new pentecostal outstreaming of light and common sense, and that a few of the bigger men among them might have succeeded in persuading them to set aside, for future exposition in the churches, things about which they differed, and to confine their teaching to matters about which they were all agreed. One cannot but fear that even now, if a similar task were undertaken by the churches, such a happy outcome of their deliberations would be hardly probable; but it is pleasant to think of it as at least a possibility.

GEORGE F. MILLIN.

BOOKS AND REVIEWS.

EVERYMAN'S LIBRARY.

MESSRS. J. M. DENT & SONS are to be heartily congratulated upon the addition, this week, of fifty more volumes to Everyman's Library, bringing the total number up to five hundred. It is a very notable achievement in cheap publishing, and a valuable contribution to the higher life of the country. The aim of providing the

best in the literature of the world, in a form to please the eye of the book-lover, and at a price to suit the purse of the poorest, has been followed consistently, with the result that it is now possible for a very modest outlay to procure masterpieces, which hitherto have been rare and costly. Thus the great epic of the sea, "Hakluyt's Voyages," has been published complete in "Everyman" with an introduction by Mr. J. Masfield, and the total cost is only 8s.

The fifty volumes just issued maintain the high level of interest and originality in their selection, some of them being almost forgotten books which deserve to be restored to popular favour. Philosophy and Theology are represented by Spinoza's "Ethics," &c., translated by Andrew J. Boyle, M.A., with introduction by Professor Santayana; John Stuart Mill's "Utilitarianism, Liberty, Representative Government," with introduction by A. D. Lindsay; Bishop Berkeley's "Principles of Human Knowledge, New Theory of Vision," with introduction by A. D. Lindsay; A Kempis' "Imitation of Christ"; "The Little Flowers," and "The Life of St. Francis." In Poetry and Drama a welcome volume will be a selection from Ibsen's Plays, while Ben Jonson's Plays appear in two volumes, with an introduction by Professor Schelling. The classical section has been enriched by the Iliad in Lord Derby's translation, the Odyssey translated by William Cowper, Thucydides' "Peloponnesian War," and two volumes of Plato with introductions by Mr. A. D. Lindsay. We are very glad to welcome a reprint of Mr. Stopford Brooke's "Theology in the English Poets." It is one of the earliest of his essays in literary interpretation, but it contains qualities of enthusiasm and insight which make it one of the best and most illuminating introductions to Wordsworth's poetry we possess.

"Everyman" has been wise in departing from the self-imposed rule of printing only books which have already proved their quality, and providing a few original aids to knowledge. We are particularly delighted with "A Literary and Historical Atlas of Europe," by J. G. Bartholomew. It has been compiled on an original plan. There are 56 coloured maps and 27 line maps illustrating famous battles, while the last section consists of maps illustrating districts connected with famous books and their authors, e.g., London, illustrating Pepys' "Diary," Evelyn's "Diary" and Dr. Johnson, "Paris at the Time of the Revolution," Motley's "Dutch Republic," "The Cloister and the Hearth," Balzac's "Catherine de' Medici," and many more. There are also a Gazetteer of towns and places in Europe having a literary or historic interest, and some excellent plates of English coinage. It is impossible to exaggerate the importance of good maps in giving actuality to history. The poor student has often been inclined to envy the possessor of the "Oxford Historical Atlas of Modern Europe," or Droysens' admirable "Historischer Hand-atlas." Now for the sum of one shilling he can procure a veritable *multum in parvo*. We again thank the publishers of "Everyman," and the editor of the series, Mr. Ernest Rhys, for this abundant feast of pleasure and profit.

THE SERMONS, EPISTLES AND APOCALYPSES OF ISRAEL'S PROPHETS. By Charles Foster Kent, Ph.D. Hodder & Stoughton. 12s. net.

THE Plain Man, puzzled by conflicting critical conclusions of modern writers on the Old Testament, has, at length, been provided with a book which should meet his case. Without a multitude of theories or a word of Greek or Hebrew, Dr. Kent presents us with an original translation of the most valuable portions of the Hebrew scriptures arranged in historical order, and displaying, as far as possible, their ancient literary form. Notes are reduced to a minimum, and represent the clearest and most concise reference to the authorities and principles which have determined the arrangement of the text. Indebtedness to other scholars is obvious and acknowledged. But the author's name is a sufficient guarantee of independent judgment and scientific reasoning. The reader acquainted only with the English versions may at first be perturbed by the breaking up of books familiar under the names of Isaiah, Jeremiah, Zechariah, and the rest, but he will quickly perceive the advantages it affords. The historical method is the key to the study of the Old Testament, solving problems of hard sayings, and disclosing the power and personalities of its writers. It is certain that the wisest of our forbears, with their doctrine of verbal infallibility, could not understand the prophets so truly as the unlettered reader of this single work. The series of eight short essays with which the book opens constitutes in itself a liberal education in the subject of Hebrew prophecy. To single out one for particular mention, that on "The Historical Development of Israel's Messianic Ideals," compressed into ten pages is a perfect model of its kind. Space forbids any adequate notice of critical opinion upon questions in debate. But two points may be mentioned, in one of which our author is more radical, and in another more conservative than most students. Following Professor Torrey (in an unpublished work), the name of Cyrus is excised from the text of Isaiah xlv. 28, and xlv. 1, so that the anointed whom Jehovah had called from the beginning is identified with Israel. On the other hand, no justification is seen for the ascription of Isaiah lvi.-lxvi. to a third writer, commonly known as the Trito-Isaiah. The arrangement of the book is one of its most admirable features, and the bibliography is excellent.

LITERARY NOTES.

THE *Cornhill* for October will contain a special article on Mrs. Gaskell, by the Master of Peterhouse. In the same number the indefatigable essayist, Mr. A. C. Benson, will begin a series of papers with the title "Leaves of the Tree," dealing with the men of note, whose influence and character he has felt in his own life.

WE are glad to learn that Mr. Edmund G. Gardner, one of the most eminent of our English Dante scholars, has a book on

"Dante and the Mystics" almost ready for publication. It is described as a study of the mystical aspect of the "Divina Commedia," and attempts to trace the influence of St. Augustine, St. Bernard, Richard of St. Victor, St. Francis, and other Christian mystics upon the mind of Dante. Dante's position in the Franciscan movement, and his dependence upon earlier mediæval visions of the other world will also be discussed.

MR. T. FISHER UNWIN announces "The Dawn of Mediterranean Civilisation," by Angelo Mosso, author of a well-known book on the palaces of Crete; and "Mediæval Italy from Charlemagne to Henry VII.," by the veteran scholar, Professor Pasquale Villari.

AMONG Mr. T. Fisher Unwin's other announcements there are translations of several books of exceptional interest. "The Religion of Israel," by Alfred Loisy, translated by the Rev. Arthur Galton, was published this week; while Mr. T. M. Kettle, M.P., and Mr. J. M. Howe are responsible for the forthcoming translation of the "Life of Friedrich Nietzsche," by Daniel Halévy, which has already reached its fifth French edition.

BUT another book is likely to arrest even more attention. We refer to the translation of "Die Christusmythe," by Arthur Drews, a book which has stirred the heart of Protestant Germany, and roused it into keen opposition. It is an essay in Christian mythology on lines similar to those followed in Mr. J. M. Robertson's "Pagan Christs," and "Christianity and Mythology." Only faint echoes of the controversy which Drews has called forth have reached our shores, but with the appearance of an English version his book is not unlikely to become the storm-centre of Christian thought here as elsewhere. The translation will be the work of Mr. C. Delisle Burns, and it will be published by Mr. T. Fisher Unwin.

AS an illustration of the importance of the "Drews" controversy in Germany we may mention that large popular meetings have been held in various places at which the question "Hat Jesus gelebt?" has been discussed by scholars of the first rank, while a special catalogue "Literatur zum Kampf um das Christus-Problem" has been issued by the well-known publishers J. C. B. Mohr, of Tübingen.

IN reference to the translations of important French and German books, which are being placed continually upon the English market, to the great advantage of international learning, we should like to call attention to the expensive form in which they are often published. When every allowance has been made for publishing rights, cost of translation and more substantial binding, it ought to be possible to present them to the English reader for something less than double what they cost in the original. Loisy's "Religion of Israel" costs 3 francs in French and 5s. net in English; while the "Life of Nietzsche," by Daniel Halévy, is to be published at 8s. 6d. net in English instead of the 3 fr. 50 for which it can be bought in France.

Is this very serious increase of price quite unavoidable?

WE learn that Dr. James Drummond, formerly principal of Manchester College, Oxford, has another small volume in the press. It consists of a series of practical addresses on preaching and the preparation of sermons, which were given to a class of lay-preachers in London last spring. It will be published immediately by Mr. Philip Green, for the British and Foreign Unitarian Association.

WE have received particulars of a new quarterly paper called "Fellowship," devoted to the cause of Unity. The prospectus states that it will be "A record of things done and doing: a monitor of things forgotten; an opportunity for co-operation in regions that lie open to the whole nature of man, and of learning from each other; a means of drawing together those who look for the coming of the Kingdom in the bond of peace." Among those who have promised to support the new venture are Miss A. M. Buckton, Miss Dorothea Hollins, the Hon. Rollo Russell, Sir Richard Stapley, Mr. J. Murray Macdonald, M.P., Mr. C. E. Maurice, and Professor E. Browne. Correspondence and promises of support should be addressed to the Hon. Sec. of the Fellowship Publishing Fund, G. E. Gladstone, Esq., M.A., Passmore Edwards' Settlement, Tavistock-place, London, W.C.

MESSRS. A. & C. BLACK include among their autumn announcements "The Two Religions of Ancient Israel," by the Rev. T. K. Cheyne; "The Coming Kingdom of God," an address by Professor Bernhard Duhm, translated by Dr. A. Duff; "The Evolution of Mind," by Mr. Joseph McCabe; and "First Principles of Heredity," by Dr. S. Herbert. They also announce a third edition of Professor Karl Pearson's "The Grammar of Science," with a new chapter dealing with Birth Rates, Race Suicide, and Degeneracy.

A WELCOME addition to Messrs. Duckworth's Crown Library will be a new and cheaper edition of the "Life and Letters of Leslie Stephen," by F. W. Maitland. Among recent or forthcoming volumes in their Readers' Library are "A Commentary," by Mr. John Galsworthy; "Saint Augustine and his Age," by Mr. Joseph McCabe; and Mr. Nevinson's "Essays in Freedom," a volume which received our hearty commendation when it first appeared about a year ago. Messrs. Duckworth will also publish a volume entitled "Protestant Thought before Kant," by Professor A. C. McGiffert, in their excellent series of Studies in Theology.

THE Rev. W. Whitaker will publish this autumn an interesting chapter in Nonconformist history. It will be called "One Line of the Puritan Tradition in Hull: Bowl Alley Lane Chapel." The history of the congregation as a definite movement goes back to 1672, when King Charles II. made the Declaration of Indulgence, and a meeting-house was built in Blackfriargate. But the roots of the history go down into the stormy times of the Commonwealth, and the book begins with the firm stand

taken by the Vicar, William Styles, at the period of the sieges of Hull by the Royalists. The gradual evolution of this ancient society, which is remarkable as never having adopted any creed or doctrinal subscription, has not hitherto been traced. The price of the book will be 3s. net, and orders should be sent to the author at 99, Victoria-avenue, Hull.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Poetry of the Age of Shakespeare: W. T. Young. 2s. 6d. net. Tennyson's Poems, 1830-1864: Edited by J. H. Lobban, M.A. 2s. 6d. net. English and American Civil Wars: Charles Harding Firth, M.A. 1s. 6d. net.

MESSRS. CONSTABLE & CO.:—The Household of the Lafayettes: Edith Sichel. 5s. net.

MESSRS. J. M. DENT & SONS:—Everyman's Library: The Pilgrim Fathers: John Masefield. Utopia and The Dialogue of Comfort: Sir Thomas More. Atlas of Historical Geography: Vol. I, Europe. Bede's Ecclesiastical History. Spinoza's Ethics. Theology in the English Poets: Stopford A. Brooke. 1s. each net.

MESSRS. HODDER & STOUGHTON:—Eschatology of the Gospels: Professor E. von Dobschütz. The Land of his Fathers: A. J. Dawson. 6s.

MESSRS. KEGAN, PAUL, TRENCH, TRUBNER & CO.:—Medicine and the Church: Edited by Geoffrey Rhodes. 6s. net.

MR. T. FISHER UNWIN:—Woman and Marriage: Margaret Stephens. 3s. 6d. net. The Religion of Israel: By Alfred Loisy. 5s. net.

Cornhill Magazine, October; Contemporary Review, October; Nineteenth Century, October; Light of Reason, October; Calendar of Bedford College of Women.

We have also received from the PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg, the following publications of the International Congress of Free Christianity:—Die religiöse Erziehung in Deutschland: Dr. Otto Baumgarten, of Kiel. 40 pfennig. Aufgabe und Bedeutung der Religionspsychologie: Dr. Wobbermin, of Breslau. 60 pfennig. Die Predigtkunst in Deutschland: Professor F. Niebergall, of Heidelberg. 40 pfennig. Philosophie und Theologie: Dr. August Dörner, of Königsberg. 1 mark. Was unsereiner will, ein Bekenntnis, Kein Programm: Dr. Christof Schrempf, of Stuttgart. 50 pfennig. Die Bedeutung des Judentums für den religiösen Fortschritt der Menschheit: Dr. Hermann Cohen, of Marburg. 60 pfennig. Die Bedeutung der Person Jesu für den Glauben: Dr. W. Bousset, of Göttingen. 60 pfennig. Theologiestudium und Kirche: Dr. Heinrich Weinle, of Jena. 40 Pfennig.

FOR THE CHILDREN.

SKERRYVORE.

THUNDER of the sea at Skerryvore.

Smooth as glass, dark, worn by the waves that rise and fall, rise and fall, rise and fall for ever, the rocks of Skerryvore stand firm in the Atlantic off the coast of Tyree Island, on the West of Scotland. Even when the sea may seem calm a swell of water will suddenly rise in a "lump," as the sailor-folk say, and tell of the restless spirit of the ocean. As a rule, the rocks of Skerryvore are girt with a white ring of foam, and, in a gale, the sea flings itself in madness upon the glossy stones and then leaps in a snowy jet in a high flight upwards. In the midst of this troubled water has been built a lighthouse, 138 feet in height. The builder was Alan Stevenson, and he put the last bit of work into the tower in August, 1842. The skill of eye and brain was in Alan's father before him, and the elder Stevenson

was engineer to the Board of Northern Lighthouses, and had set up no less than 25 of these towers, one of them being that of the Bell Rock. In 1814 a group of visitors had come to see the rocks of Skerryvore, and take counsel as to building a lighthouse, and among them was Sir Walter Scott. Sir Walter saw seals bobbing up and down in the sea, and he and his friends were soaked by the surf that never stops splashing on the rocks. In 1817 a brig was wrecked here, the crew were all lost, and many casks of butter were tossed by the tide upon the beach of Tyree. In 1818 a sloop was broken up and the crew all drowned. And so on, year after year.

The Board made up their minds to raise the tower. The sharp eye and measuring-line of a surveyor mapped out the 140 rocks, great and small, and 500 times a lead was dipped in the water to take soundings or depths. On the Isle of Tyree were quarries, and from these pits of gneiss (a granite-like rock) many tons of stone were dug; and houses were built for the men who took part in the raising of the tower, and for the four keepers who were afterwards to keep watch and ward. The plan was to build a cone-tower, lessening in cross-width as it rose, and throwing a light 18 miles across the sea. The Bell Rock house was 100 feet high, Smeaton's house at Eddystone 68, and Alan's was to be 138.

The space to work on was small, and the wind would blow as it willed, and break the course of the work; so a wooden turret was fixed up as a shelter for men and tools, 30 feet high, and large enough to hold 30 people. It was made ready in September, 1839. Masons earned 3s. 10d. a day for a long day, and 3s. for a short winter day; quarrymen 2s. 6d. and 2s.

On June 26, 1838, Alan Stevenson and a few men tried to land, but the water jumped up and down, and would not let them so much as touch the rock. Two days later they landed, and, with paint and chalk, marked out the place for the barrack or shelter just spoken of. Through the summer the work went on, usually starting at 4 o'clock each morning, and proceeding, on and off, for 16 hours a day. In times of rest the men smoked and talked of politics, or watched the thousands of sea-birds that flew hither and thither. The barrack was done in September, 1838, and the men sailed to Tyree, after giving three cheers which mingled bravely with the thunder of the sea at Skerryvore.

A mist hung over the rocks a few weeks later. When it lifted the barrack was no more seen by the watchers at Tyree. It had been swept away in a tempest.

During the winter Alan Stevenson and his carpenters prepared the wood for another shelter. He also visited the Isle of Mull to arrange for the getting of strong red granite, and the hammers of some 30 men were tapping and banging day after day.

In September, 1839, the new barrack was finished. With sickles men cut the thick seaweed off the glossy rock. Holes were bored; an electric wire fired the gunpowder in the holes, a huge bubbling of water followed, smoke floated up in heavy clouds; and the rock was blasted in such a way as to leave a flat

landing-stage at which a vessel could unload. Sometimes the weather was so bad that no one could pass from the rock to the Isle of Tyree for fourteen days, and the whole ocean was one mass of wild white waves, and the wind howled in fury day and night; and when, one night, a huge breaker broke upon the barrack, it shook so much that all the sleepers awoke, and trembled lest the next moment would see the building cast into the raging Atlantic.

All was well.

On June 20 the blocks of stone for the tower began to be landed. Some 150 folk were kept busy in a sort of new town on Tyree, preparing whatever was needed by the builders, 60 to 84 of the men being employed for dressing the stone.

Alan Stevenson now and then stood on the top of the rising wall, or on the barrack, and measured the waves, and he wondered at their changing colours—blue-green in the thick part, and then paler, and blushing in a rose-red where they scattered in spray. The seals played about, and now and then a half-eaten cod would be thrown on the rocks by one of these passing swimmers.

Work on Skerryvore was stopped in the winter months, though it continued on Tyree and Mull; and when, in the spring of 1842, Alan Stevenson landed at Skerryvore, he found seaweed growing densely on the lower part of his half-built tower; but all was safe and sound. The storms were frequent, and when the engineer was sitting in his room in the upper stage of the barrack, 55 feet above the sea, a rattling spray would make a hail upon the window.

Last of all, the lantern was to crown the tower, and in it were set immense lenses which reflected the rays of giant flames. The light revolved, flashing once a minute from its height of 150 feet. Its first flash sent its message of cheer across the waters on February 1, 1844.

During six seasons spent by the workers on the craggy islet of Skerryvore there was no loss of life or limb. Alan Stevenson's house was a tower of safe guidance to the ships at sea, and it was a happy thing that no shadow of violent death should have fallen upon the builders of the tall signal of Skerryvore. And thus may it be some day with all the work of men's hands, that none may be unto death, but all for life.

Four light-keepers were chosen to guard the house. Picture to yourself the place they lived in. Near the door at the base of the tower are the big water tanks for drinking, cooking, &c. The next storey was set aside for coals; then a workshop; then a provision store; then a kitchen. Above the kitchen are the bedrooms; then the oil-store for the lamps; and last, the light-room. The way up is by means of a winding staircase. Tens of thousands of sea-birds flap their wings about the tower, and in rough weather the spray of the Atlantic may dash 70 feet high.

All over the world such towers stand over the waters of the five oceans, holding up the light that guides. Every one of these towers protects and saves. Untold multitudes of mothers and wives and lovers have breathed a blessing on these houses of light which deliver sons, hus-

bands, and sweethearts from death in the depths of the sea.

Shine, star of life!

Shine, brave souls of men, as you face with courage the tempest and the darkness.

Shine, noble light of salvation, while the ocean rolls in thunder round the tower of Skerryvore.*

F. J. GOULD.

* The details above given are drawn from Alan Stevenson's "Account of the Skerryvore Lighthouse," published in 1848.

MEETINGS AND SOCIETIES.

MANCHESTER SOCIAL CLUB.

OPENING ADDRESS BY BISHOP WELLDON.

The Manchester Social Club, after passing through a period of financial difficulty has been re-opened in its old premises in the Lower Mosley-street Schools. The Club was founded eighteen years ago in order to provide a centre of healthy interest and recreation for the young men and women of the city, many of them living in cramped lodgings which afford no facilities for friendship and social intercourse. It has always been one of the distinguishing features of the club that it has been open equally to men and women, and the experiment though viewed at first by some of the promoters with a little anxiety, has been a complete success. There are now about 300 members.

A public meeting was held on Saturday, September 24, attended by about 1,500 people. The chair was taken by Mr. J. R. Scott, and the Dean of Manchester gave the opening address.

Bishop Welldon said: "I have come here to evince my interest in the Social Club. It is not one of the ancient, but I think it is one of the valuable institutions of the city of Manchester. I hold in my hand the first annual report of the Club. It was founded in 1892. The president was Mr. William Mather, now Sir William Mather, to whose efforts on behalf of the club it is our present duty to pay a tribute of acknowledgment, and the vice-presidents were the Mayor of Manchester (not then the Lord Mayor), Mr. A. J. Balfour, M.P.—whose connection with Manchester was then politically closer than now, Sir James Ferguson, and Sir Henry Roscoe.

"It would be a thousand pities if the club honoured by such famous names should in any degree languish, still more that it should come to grief. I understand that the club has lately been re-established on a more democratic basis; and, as a believer in democracy, I hope that the election of the committee by the votes of the subscribers and members will tend to widen, to deepen, and to quicken popular interest in the club itself. It is my opinion that a club such as this may render great service to the community. I observe that Dr. Ward, who was principal of the University at the time when the club was founded, quoted in his speech a passage from the *Manchester Guardian* lamenting the absence of public spirit among the young men and women of the city. I hope, and indeed, I think, that we live in better times, and are all prepared to make some effort and, if need be, some sacrifice for the public good. This club affords a quiet resting-place for young men and women who may spend their lives in arduous work and who may not easily be able to command repose in their own homes. It ought not to be looked upon as a mere place of amusement. The library is one of its main features; and if its members feel at all as I do, they will so much value the opportunity of reading as hardly to experience any need of organised games. They will let me say to

them that anyone who spends even an half-an-hour a day in reading will be surprised to find at the end of a year how wide a knowledge of literature he has gained.

"But I do not disparage the entertainments and amusements provided here for minds and brains which may be fagged at the end of a long day. Recent events of a disgraceful kind in the city of Manchester have seemed to show that healthy recreation as a means of keeping the young from evil ways is an urgent necessity of modern life. Within this club it is possible to make good friendships, and I cannot doubt that some of you will in the future look back with pleasure—perhaps you may even look back now—upon acquaintances which were formed here and have ripened into the lasting treasures of your lives. After all, what Manchester wants, what every city wants, is good citizens. I am never weary of preaching the higher patriotism, that it is the duty of every man and woman to live, not for mere personal pleasure, but for the benefit of the community which is his or her own. Manchester seems to make a special appeal to the moral worth of its citizens. Not only is this great city of ours the centre of a ring of cities which are ever coming into nearer and closer contact with Manchester, so that in a comparatively short time the population knit together in and near Manchester, will be unequalled among the nations of the world; but more and more, Manchester is becoming the capital of the North of England. Even the London newspapers are beginning to be published here now. It is legitimate, therefore, to predict that the influence of Manchester upon the British Isles and the Empire will gain increasing strength and value; and it is my most earnest desire that this club should prove to be one of the centres from which may radiate a great moral power, which shall make the citizens of Manchester in even a higher degree worthy of the great opportunity which belongs to us."

ANNIVERSARY OF THE DEATH OF RAM MOHUN ROY.

COMMEMORATIVE MEETING IN BRISTOL.

Memories of the Rajah Ram Mohun Roy, over whose tomb in Arno's Vale Cemetery, Bristol, an imposing monument has been erected, were revived at a meeting held at the Red Lodge, Park Row, last Tuesday evening, in commemoration of the Rajah's work, over which the Rev. Dr. Carpenter (Principal of Manchester College, Oxford) presided. It was Ram Mohun Roy whose work was an inspiration to Miss Mary Carpenter in her philanthropic efforts for the benefit of the women of India, and also to the movement which led to the foundation of the Brahmo Somaj.

The Rev. A. N. Blatchford at the outset announced the receipt of a telegram from the East Wales Unitarian Society which read:—"We join with you in revering the memory of Ram Mohun Roy."

The chairman reminded his hearers the room in which they had assembled had, in the time of his late aunt, Miss Mary Carpenter, frequently been used for some little gatherings at which some learned Hindoo would speak upon matters concerning the welfare of his people. They had met that evening, through the kindness of Mr. Worsley, to commemorate one of the foremost Hindoos of the last century, who died in Bristol on September 27, 1833. It was from the life of Ram Mohun Roy that the religious movement sprang which, under the name of Brahmo Somaj, was represented to-night by the speakers, the Rev. P. L. Sen, a nephew of the late Keshub Chunder Sen, and Professor Vaswani, of Karachi. They would best understand what those gentlemen were to tell them, if he in a few words gave a brief out-

line of the life and work of Ram Mohun Roy. He was born in 1774, and as his grandfather had been in the service of the Mogul rulers, his father was consequently a wealthy man, able to give the son a remarkably good education. He had the power of extremely rapid development, and early in life he acquired knowledge of many languages. He became passionately interested in religion, so much so that at the age of fifteen he journeyed over the Himalayan passes into Thibet purposely to study Bhuddism. At the age of 21 the death of his father and two brothers brought him wealth, and he was able to give up the high position he occupied to devote his time to an effort to win his countrymen from idolatry. In 1831 he made his first journey to this country, and in September, 1833, he arrived at Bristol, where he was the guest of Miss Castle at Stapleton Grove. Unfortunately soon after he was taken ill, and after a short illness he died. He had kept his caste unsullied, and he had left the wish to be buried separate from other tombs, and that no rites of foreign worship should be celebrated over his grave. Miss Castle decided he should be buried in her own garden, and a little group of mourners witnessed the interment. Miss Carpenter cherished in secret the impressions she had received from Ram Mohun Roy, and later she decided to devote the rest of her life to the uplifting of the women of India. This was but one of the developments arising out of the life of the great teacher they cherished with thankfulness that day.

Commemorative addresses were subsequently given by Professor T. L. Vaswani, of Karachi and the Rev. Promotho Loll Sen, minister of the Church of the New Dispensation. A most interesting meeting closed with a motion of thanks to the chair, proposed by Mr. Worsley, seconded by the Rev. A. N. Blatchford.

THE UNITARIAN VAN MISSION.

September has been a good month in three out of our four districts, and entitles us to say that when the weather holds the Mission is as good as ever. Perhaps we are responsible for the idea that this Mission is to be judged very largely by its numerical success, and there have been times this season when it has looked as though judged by such a standard we should have to face a lamentable failure. And the total returns are bound to be below those of the great 1908 season, for while in that year there were a hundred nights one after the other in which the meetings were free from rain, this year until September came, hardly a night but one district or another had more or less of a deluge, with biting winds and all the discomforts of sodden ground.

September shows, however, that if the nights are right, the numbers come, and in the preparation of our statistics we shall accordingly be tempted to show the averages for fine nights and those for wet nights separately.

From September 12 to 16 the Northern Van was at Blyth, and from the 17th to 22nd in North and South Shelds. Rev. H. B. Smith acted as missionary at both places until the 21st, when his place was taken by Rev. W. Lindsay. Rev. Alfred Hall also took part in some of the meetings. Mr. Smith, during his five weeks' sojourn with the Van, has preached at different chapels on the Sundays, and has worked especially at Choppington, where the cause had fallen into a very poor condition. The local association has now arranged to provide a definite number of Sunday supplies, and the friends in the little chapel are hopeful that there may be a revival of interest. It was noticeable that at the Choppington meetings there were men present who remembered open-air meetings held in the place some forty years ago, and they pointed out that by a coincidence the Van

stood upon almost exactly the same spot where the speakers on the earlier occasion stood to address the crowds who assembled to hear the first preaching of Unitarianism in the village.

The Southern Van, from September 13 to 18, was at Maidstone, where the local committee had made the best possible arrangements for the meetings. Rev. W. R. Shanks was missionary, and he was ably seconded by Mr. H. W. King, of Manchester College, who had acted as full missionary at Tunbridge Wells the previous week. There were a few good meetings, and one or two at which the attendance fell slightly below the hundred, whilst the inclement weather led to two evenings being left vacant. Mr. Shanks went with the Van to Chatham, where Rev. J. M. Whiteman acted as his colleague for a few nights, and then carried on the work single-handed after Mr. Shanks left for home. At Rochester Bridge, on the 26th and 27th, Dr. Tudor Jones was missionary, and had fairly good audiences, and the final official meeting of the season in the Southern district was held on Wednesday night, this week, at the same spot.

The Midland Van, which has worked in Lancashire and Yorkshire, was at Elland from September 12 to 14, with Dr. Thackray and Mr. George Cotton as missionaries, with assistance one evening from Rev. E. C. Eastlake, and then moved to Huddersfield, where Rev. A. H. Dolphin became missionary, and had good meetings in the town as well as at Dewsbury, where the Van stood from the 19th to the 21st. At both these places, in which the churches are under the charge of Dr. Thackray, there were very encouraging meetings, with increasing attendances, and a run of interesting and helpful questions. On the 25th, the mission opened a week's work at Wakefield, where the minister, Rev. W. T. Davies, and his wife, conducted all the meetings. Several of these meetings were extremely successful, and especial interest was taken in the addresses of Mr. Davies. On the Sunday evening, the congregation assembled early at the Van, and then proceeded to the church, where special missionary sermons were preached. Afterwards, a return was made to the Van, and a fine meeting brought a good day's work to a close.

At the close of the season, special thanks are due to the lay-missioners who have been in charge of the vans, Mr. Hawkins, who is about to settle as minister at Bedford and Framlingham; Mr. Bertram Talbot, who has superintended the work of the Northern Van; Mr. J. R. James, who has given invaluable help to the Midland Van, and Mr. Ure, of Stonehousemuir, who has worked with Mr. Russell in Scotland.

THE VISIT OF GERMAN STUDENTS TO ENGLAND.

The visit of the German students to England, arranged by the Anglo-German Friendship Committee, has been a complete success. The party originally numbered eighty-six and elaborate arrangements were made for showing them some of the chief sights of the country, including Oxford, Cambridge and Winchester, several of the large commercial cities, and the Lakes. The restrictions imposed upon students at Oxford and Cambridge seem to have struck some of our visitors rather unfavourably, compared with the larger freedom allowed at German universities, while they were willing to admit the English superiority in athletics. In the course of an interview with a representative of the *Morning Post*, Herr Bertram Granbner, the leader of the party, gave the following interesting summary of their impressions of English towns and cities:—

"We have been deeply interested in what we have seen in your towns and cities. Even Manchester, although it is not beautiful, we found full of interest. We were received there

by the Lord Mayor, and were entertained to a supper and dance at the University Union. At Lichfield we were invited to meet the Mayor, who showed us the Cathedral and Dr. Johnson's house. Liverpool, with its Cotton Exchange and vast wharves and docks, greatly impressed us. Speaking generally, however, I cannot say that we have greatly admired the streets and public places in your great towns. In London you have lovely parks, like Hyde Park and Kensington Gardens and Regent's Park, but what strikes us, however, is how little pains your authorities take to beautify your streets. One sees few trees in them, few attempts at ornamentation. From the æsthetic point of view, at all events, I greatly prefer our German towns. We think too, that railway travelling is dear, doubtless because the railways are not, as in Germany, the property of the state. And apart from the splendid expresses on your main lines, travelling here is slow, while the service on Sundays is so curtailed as to make it difficult for one to get about. In Germany we have a much fuller service on Sundays than on weekdays, the idea being that it is a good thing to encourage people to go out of town and get a breath of fresh air on the day of rest. We are all agreed after what we have seen that there are valuable hints to be got in England, although not many of us, I fancy, would like to see your cuisine imitated in Germany. To us it seems greatly wanting in variety. Wherever we have been we seem to have had the same sort of dinner, consisting in the main of roast beef, or roast mutton, or roast chicken. This, however, is a very small matter, and we have all thoroughly enjoyed our experience. Next year we hope that another party will come over, while a similar party of English students will visit Germany."

THE CENTENARY OF MRS. GASKELL.

LAST Thursday, Sept. 29, the *Manchester Guardian* devoted special attention to the centenary of Mrs. Gaskell's birth. In addition to a leading article, there is a fine series of pictures, an account of the novelist's career from the pen of Miss Flora Masson, and an article dealing with Mrs. Gaskell's powers and the security of her fame, signed with the well-known initials "C. H. H." Professor Herford concludes his estimate in these words: "Perhaps in 'humanity' and 'humour' one arrives at expressions as adequate as any for what was most distinctive, and also, so to speak, most preservative, in Mrs. Gaskell's personality and art. But she had both these gifts in forms which made them seem the most natural and gracious accompaniments of her discreet and high-bred womanhood. Humour may be extravagant and humanity quixotic; in her they seemed to be merely the flower of good sense, the sympathy and the insight which few can emulate, but to which all respond, and which are not the less catholic because they are rare."

PROFESSOR SADLER ON SECULAR EDUCATION.

LAST Sunday afternoon, Professor M. E. Sadler gave an address to the Bloomsbury P.S.A. Brotherhood, on "The Dangers of Secular Education." There is, he said, a tragic waste of character and ability going on throughout England through the lack of skilled guidance in education. In England during the last ten years more had been done to reorganise education than in any ten years since the Reformation, but the full results would not be seen for twenty or thirty years. The work should be approached in a spirit of national unity. There could be no united effort on national lines if it were decided that

the State should have nothing to do with religious education. Such a decision would go a long way towards breaking up the moral unity of the people. The effect of science upon the thought of the world in recent years was to make us see that spiritual facts were as essentially a part of the order of things as were material facts. Science was driving men back to the phenomena of the spiritual life and showing us that these two sides of life were really inseparable, and that behind the material organisation of the world there were spiritual forces. Mean, narrow jealousies between one form of Christian belief and another should be put aside and an endeavour be made to build up in English schools a form of religious teaching, real, devout, and sincere, dealing with the vital and essential points of the Christian faith. Such a form of teaching would preserve historical continuity and secure social peace.

At the close of the address there was a discussion in which the Rev. Thomas Phillips and others took part, and considerable sympathy was shown for the secular solution.

NATIONAL HOME READING UNION.

Dr. J. W. Mackail and Dr. J. B. Paton, have sent a letter in the following terms to the press:—

The National Home-Reading Union is now issuing its autumn courses, and many of the subjects are of exceptional interest. In return for a very small annual subscription (ranging from 1s. to 4s.) courses of reading upon a great variety of subjects, with selected lists of books, may be obtained, suited to readers of widely differing ages and tastes. Magazines are published monthly containing suggestive articles upon the various subjects, the books recommended, hints on reading, &c.; and membership entitles readers to them, to tutorial help, when desired, and to other privileges of an educational and social nature.

The following are some of the subjects selected for the courses of reading for adults during the session which is now opening:—Makers of England, Aristotle, Greek Art, Shelley, Social Life in Modern Germany, Astronomy, Animal Intelligence, The Open-air, Citizenship—Housing Problems and Garden Cities, Founders of the Empire—Canada, Old Greek Life (The Odyssey), and Shakespeare.

Full information about the courses, the formation of reading circles, &c., will gladly be given by the Secretary of the Union, 12, York-buildings, Adelphi, London, W.C.

A SOBER DEMOCRACY.

Addressing a great demonstration of Rechabites in the Free Trade Hall, Manchester, on Saturday, September 24, Mr. David Shackleton, M.P., said certain members of the Labour Party were often charged with spending too much of their time on the temperance platform. He had been so charged frequently, but he should still continue in this course. He believed that the sooner the labour movement and temperance learned to walk hand in hand the sooner would the labour movement become a greater power in the country than it had been. The sooner we had a sober democracy the sooner would democracy come into its own. There were some in the trade union and labour movement who realised this five years ago, and formed a temperance fellowship, the two main objects of which were to induce trade union officials to become teetotallers, and to get the trade union and friendly society meetings outside the public-house. The work was going on nicely, and he knew towns in Lancashire to-day where there was not a single trade union meeting held in a public-house. The assistance of

the churches was needed in this matter. If they would offer the use of their classrooms at a proper rate the trade unions would respond. He desired to acknowledge the assistance this movement had received from Mr. John Burns, who two years ago circularised every municipality and urban district council, urging them to set their public rooms at the disposal of the trade unions. It was on these lines that the workers in this movement intended to proceed. They aimed at removing temptation; they wished to make it possible for members of these societies to send their children to pay the subscriptions. What was most needed in temperance work was individual effort and influence. He did not for a moment depreciate the value of Parliamentary work, but the more he saw of Parliamentary work the more he was convinced that individual effort was the greater power.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS IN BIRMINGHAM.

ON the invitation of the Midland Christian Union, the autumnal meetings of the British and Foreign Unitarian Association will be held at Birmingham on Wednesday and Thursday, October 26 and 27. On the Wednesday, the proceedings will begin with a luncheon at 1.30, at which there will be a few short speeches. At 3 p.m. there will be a conference on "Present Day Missionary Aims and Work of Unitarians." The Rev. Charles Roper, B.A., the Rev. J. E. Stronge, and the Rev. W. G. Tarrant, B.A., will each read a twenty minutes' paper, followed by discussion. In the evening there will be a conversazione. On Thursday there will be a brief devotional service at 10 a.m., conducted by the Rev. J. Worsley Austin, M.A. At 10.30, conference on "The Grouping of Churches" (the circuit system). The Rev. Joseph Wood and the Rev. Rudolf Davis, B.A., will each read a twenty minutes' paper, to be followed by discussion. At 12 o'clock the Ministerial Fellowship will hold a meeting. Luncheon will follow at 1.15, with a few short speeches. At 2.30 the British League of Unitarian Women will hold a meeting, at which Mrs. Sidney Martineau and Miss Brooke Herford will take part. From 4 p.m. to 5.30 p.m. there will be a conference on "The Relation of the Churches to some Pressing Social Problems." The Rev. R. P. Farley, B.A., and the Rev. J. Worsley Austin, M.A., will each read a twenty minutes' paper, to be followed by discussion. From 5.30 to 6.30 tea will be provided. At 7.30 p.m. there will be a public meeting. Chairman, the Right Hon. William Kenrick; speakers, Rev. Charles Hargrove, M.A. (President of the Association), Mr. John Harrison (ex-President), Mr. Howard Chatfield Clarke (Treasurer), Rev. H. Enfield Dowson, B.A. (President of the National Conference), Rev. W. G. Tarrant, B.A., Rev. Joseph Wood. The Secretary of the Association (Rev. W. Copleand Bowie), and the Missionary Agent (Rev. T. P. Spedding) will also take part in the proceedings at Birmingham.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

WE would call the attention of our readers to the annual meeting which will be held in the Free Christian Church, Brighton, on Tuesday next, Oct. 4. Full particulars of the day's programme appear in our advertisement columns. Cheap return tickets, 5s. 4d. each, may be had by trains leaving London Bridge at 9.3 a.m. and Victoria at 10.5 a.m. The later train, which is due at Brighton at 11.24 a.m., will be in time for the service, which begins at 11.45 a.m.

The Rev. T. E. M. Edwards will be the preacher. At the public meeting in the evening the speakers will include Mr. Lawson Dodd, Rev. J. Page Hopps, Rev. W. G. Tarrant, and Rev. H. Gow.

THE LIBERAL CHRISTIAN LEAGUE.

It is announced that the autumnal assembly of the League will be held in London from Saturday, Oct. 15, to Thursday, Oct. 20. A very full programme has been prepared, containing many features of special interest. On Sunday evening the president, the Rev. R. J. Campbell, will deliver his address at the service at the City Temple, and this will be followed by a Communion service. On Monday, at 7.30, there will be a demonstration at the City Temple, when the chief speaker will be the Chancellor of the Exchequer. The Rev. Stopford A. Brooke has consented to give an address on "The Mission of Liberal Christianity" on Tuesday at 10 o'clock. Another subject of exceptional interest, "Liberal Christianity and the Foreign Mission Field," will be introduced by the Rev. E. W. Lewis. On Thursday Mr. E. D. Morel has promised to speak on the Congo, and other speakers will be Sir Arthur Conan Doyle, Dr. Orchard, and Mr. Zangwill. Application for tickets should be made to Mr. Robert Stewart, the King's Weigh House, Thomas-street, W., and in every case must be accompanied by a stamped and addressed envelope.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton District Sunday School Union.—The autumn conference was held on Saturday last at Astley, when Rev. W. Griffiths, Ph.D., of Manchester, delivered an address on "Teacher's Preparation Classes." He called attention to the need of greater efficiency on the part of the teachers; there was also a lack of accommodation and apparatus in many schools, and no teacher, especially of the younger portion, ought to be without blackboard, maps, &c., during lessons, especially for those on the Bible and the life of Christ. The only successful way to the above end was by teachers' preparation classes, one for each section, as it would not do to combine teachers of infants and elder scholars together for the same lesson. There should also be a trainer or leader in each department who would also take the preparation class. After the lecturer had outlined a scheme on this basis, and appealed for greater enthusiasm in this work, there followed a discussion, in which Revs. J. J. Wright, J. Islan Jones, B.A., R. H. Lambley, M.A., R. S. Redfern, Mr. Jos. Chadderton, took part.

Doncaster: Farewell to the Rev. H. Thomas.

—The Rev. Halliwell Thomas, who has been for the past 23 years minister of the Hall Gate Unitarian Church, Doncaster, brought his pastorate to a close on Sunday, having retired from the active ministry. The occasion was marked last Thursday by presentations which were made on behalf of the congregation to Mr. and Mrs. Thomas. Mr. William Cole, one of the oldest members of the church, presided over a pleasant social gathering, and Mrs. Crookes, the church treasurer, made the presentation. Mr. A. A. Clarkson, of Scunthorpe, spoke appreciatively of the way in which Mr. Thomas, in his Sunday evening discourses, had dealt with present-day pro-

blems. Mrs. Thomas briefly acknowledged the presentation, and Mr. Thomas said he should always remember the 23 years he had spent in Doncaster as 23 of the happiest years in his ministerial experience. The present to Mr. Thomas consisted of a handsome cabinet, with the inscription: "Presented to the Rev. Halliwell Thomas by the congregation of the Unitarian Church, Doncaster, in appreciation of nearly 23 years' faithful service. September, 1910." Last Sunday evening Rev. H. Thomas bade his congregation farewell, and there were visible signs among the congregation of regret at the parting. Mr. and Mrs. Thomas have taken up their residence at Matlock this week.

Ilford.—There was an overflowing congregation last Sunday evening when Professor T. L. Vaswani, M.A., of Bombay, preached. His subject was "Modern India and Its Religious Ideas," and he held the attention of the whole congregation throughout his address.

Lewes.—On Sunday last the Rev. J. Felstead preached his farewell sermon at the Westgate Chapel. For upwards of nine years Mr. Felstead has been minister of this chapel and his resignation, owing to considerations of health, has been accepted with very deep regret. There was a large congregation in the evening to bid him farewell.

Lincoln.—Arrangements are being made, with the concurrence of the trustees, to reopen the Lincoln Chapel. It is proposed to hold a series of special services and week-night lectures there. It would be helpful if secretaries of postal missions, or any others, could send the names and addresses of any Unitarians, or known sympathisers, in Lincoln to the Rev. F. H. Vaughan, Old Meeting Parsonage, Mansfield.

London: Kentish Town.—A large congregation, which included many Indian friends, assembled in the Unitarian Church, Clarence-road, last Sunday morning, to hear Professor Vaswani, of Karachi. The devotional part of the service was conducted by the minister, the Rev. F. Hankinson. The subject of Professor Vaswani's sermon was "The Social Gospel of the New Dispensation." The preacher began by pointing out that religion must be at once personal and social. Asceticism was an exploded theology, religion was an energy of the soul. God was not an abstract entity seated somewhere in the stars, but a living reality immanent in the world. The religious man must take his part in the institutions and appointments of society. In the cause of social service was the mystical truth of the brotherhood of man. This truth was often ignored in daily life, yet it asserted itself in the hours of intellectual fellowship, moral sympathy, and spiritual communion. After speaking of various problems in modern life he emphasised the idea that man's highest prerogative was to be a co-worker with the divine. So it was that man was called to the dispensation of service. The world stood in need of a new order of knighthood, a new band of men and women, who, drawn together in the spirit of brotherhood, would be ready to ride abroad redressing human wrongs, ready to march to the music of humanity, under the light and leading, the love and leadership of the Redeemer of the race. Then would Christian Europe be worthy to breathe the Master's prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven"; then would be verified the vision of the ancient seer, the singer of ancient India, who wrote these words: "They who behold the One in all and all in the One, unto them belongs eternal truth."

Southport: Rev. Matthew R. Scott's Farewell.—On Sunday the Rev. Matthew R. Scott preached farewell sermons as minister of the Unitarian Church, Portland-street, which he is leaving to become joint minister with the

Rev. Charles Hargrove, M.A., of the Mill Hill Chapel, Leeds. The services being harvest services and the Sunday Infirmary Sunday, both circumstances received due recognition from the preacher. The church was suitably decorated and collections made on behalf of the infirmary. In the morning Mr. Scott took for his subject "The All-Sheltering God," and in the evening "The Soul's Challenge: A Farewell Message." The sermons, delivered with the preacher's acknowledged eloquence, were specially impressive, and met with an evident response from the large congregations. In the morning the usual accommodation of the church was crowded; in the evening all available space, including the vestibule, was occupied by additional seats which had to be provided. On the preceding Wednesday the first social evening of the session was held, and Mr. Scott gave his "Impressions of the Berlin Congress and the Oberammergau Passion Play." His vivid and lucid descriptions of these interesting events, at which he had recently been present, evoked keen interest in the largely attended meeting. Dr. Harris occupied the chair, and at the conclusion of the lecture moved a vote of thanks to Mr. Scott for his services during the past three years. The vote was seconded by Mr. Monks, J.P., and supported by Mr. George Smith and Mr. F. Thorpe, who spoke specially on behalf of the Sunday school. Special reference was made to Mr. Scott's moving power as a preacher, to the value of his acceptable pastoral work, and also to the welfare and prosperity of the congregation which he has been so successful in promoting. A note of sadness was struck at the thought of his departure, but it was recognised that he was leaving Southport for a larger and more extended field of usefulness, and a hearty God-speed was accorded him in his new career.

South Shields.—Successful meetings have been held by the Van Mission in the Market-place. Addresses were given by the Revs. H. Bodell Smith, Alfred Hall, M.A., and Wm. Lindsay. Mr. Smith's generous help and inspiring words have done much to stimulate and encourage the congregation in its work.

Harvest Festivals.—We have received accounts of harvest festivals held at the following places, Astley, where the preacher was the Rev. P. Holt; Matthew Henry's Chapel, Chester, where the preacher was the Rev. D. Jenkin Evans, and a collection was taken by the General Infirmary; the Unitarian Christian Church, Newport, Isle of Wight, where the Rev. J. Ruddle conducted the services, and the collection was given to the funds of the Isle of Wight County Hospital; and Swansea, where the Rev. Tyssul Davies, of Newport, was the preacher.

NOTES AND JOTTINGS.

AN IMAGINARY PROTOTYPE.

Miss Gaskell does not think that her mother consciously put real people into her books, although many people fancied themselves to have been prototypes of her characters. Once at an evening party a gentleman came up to Mrs. Gaskell and, bowing low, said, "I understand, madam, that you have done me the honour to put me into your new book!" He referred to the character of Thornton in "North and South." Mrs. Gaskell was in an awkward position, but tactfully turned the conversation. The fine character of Thornton had been suggested by a philanthropist in Manchester, but it was not the gentleman who bowed before her.—From "The Centenary of Mrs. Gaskell," in the *Cornhill Magazine* for September.

GREEN TEA AND INSOMNIA.

On the occasion of her first visit to Mrs. Gaskell Charlotte Brontë arrived at tea-time, and as she sat down to table anxiously expressed the hope that there was no green in the tea, as it prevented her from sleeping. Mrs. Gaskell turned the conversation, knowing full well that she had not a blend of pure "black" in her store-room. Next morning she inquired how her visitor had slept, and Miss Brontë replied that she had not had such a good night's rest for a long time. Mrs. Gaskell kept her own counsel and continued the tea as before. Charlotte's shyness was painful at first, but when she became more at home she talked with great vivacity, and Miss Gaskell remembers how vividly she described the acting of Madame Rachel.—From "The Centenary of Mrs. Gaskell," in the *Cornhill Magazine* for September.

WINCHESTER CATHEDRAL.

We are glad to learn that good progress has been made with the fund for the necessary restorations at Winchester Cathedral. It is a national work in which the whole nation should take an interest. The total sum required is £99,000, and of this only £7,000 remains to be raised. A special effort is being made to secure this sum before Christmas. When the work has been completed, and the fabric is in a state of security, it is proposed to hold a festival of thanksgiving in the cathedral.

ST. PAUL'S CROSS.

The *Westminster Gazette* calls attention to the fact that the Paul's Cross Memorial, erected on the site of the old "Preaching Cross," dismantled by order of the Long Parliament, has now been completed. London owes the memorial to the generosity of the late Mr. H. C. Richards, K.C., M.P., Treasurer of Gray's Inn, who died in 1905, and willed the sum of £5,000 for the rebuilding of the old Paul's Cross, or, if that was deemed by the authorities to be inadvisable, for the erection of a suitable memorial on its site. The latter alternative was followed after consideration, and Mr. Reginald Blomfield, A.R.A., prepared the necessary design for a monument, in the form of a Doric column, 23 ft. high, and surmounted by a figure of the Apostle, which adds another 9 ft. to the total height.

The column stands on a raised and enclosed platform, from which preaching may still take place, while its base is 17 ft. 6 in. above the pavement of the churchyard. The platform is approached by three steps, and is enclosed by a baluster wall of Portland stone and black marble, through which entry may be obtained by a bronze gate. In the centre is a lofty pedestal, with escutcheons in the panels and moulded trusses of the angles, and four cherubs form the base of the column itself. The total height of the monument is 52 ft., and the material which has been used is almost entirely Portland stone. The figure on the summit and the ornamental work at the base have been executed by Mr. Bertram Mackennal, A.R.A.

SUNDAY LETTERS.

The Imperial Sunday Alliance has received from the Postmaster-General an assurance of the desire of his department to reduce Sunday labour. He points out, however, that the adoption of a special kind of stamp, similar to the one in use in Belgium, with the imprint, "Do not deliver on Sunday," would only increase the labour of sorters, while it is not certain that it would decrease the labour of postmen. He makes the practical suggestion that the sender can time the posting of a letter so that it shall not be delivered on Sunday, while any addressee who lives in a place where there is a Sunday delivery can have all his letters retained in the post-office on Sunday by sending to the postmaster a written request.

ST. PAUL'S BRIDGE.

There seems no reason to doubt, says the *Morning Post*, that within the next few years the Thames will be spanned by another bridge. The proposed bridge will cross the river between Southwark and Blackfriars. It will have a width of about 80 ft. from parapet to parapet, and its northern approach will end in Cannon-street. Having regard to the vast convenience it will afford to vehicular and pedestrian traffic, the two millions sterling to cover its cost will be money well spent, especially as not a penny of that sum will come out of the rates. It seems almost incredible that until the end of the eighteenth century London, with a population of nearly 900,000, was content with three bridges only—London, Blackfriars, and Westminster; but it must be remembered that the traffic largely was from east to west, and that the watermen's interests were much more powerful than they are at the present day. Waterloo Bridge—originally intended to be known as the "Strand," followed in 1817, and then came Southwark Bridge, built for a private company, and opened on March 24, 1819.

Tolls were levied on Southwark Bridge for 45 years, but at last they were abolished and the bridge afterwards purchased for the public at a cost of £200,000. In its present form the bridge has passed the limit of its usefulness and the money for lowering its gradients and increasing its width will be money wisely expended. Hungerford Bridge was erected in 1845, but it lasted only 18 years, being replaced by the existing South-Eastern Railway bridge at Charing Cross. Then came Lambeth Bridge, now closed to vehicular traffic; the railway bridges across the Thames at Cannon-street and Blackfriars, and others at Putney, Battersea, Chelsea, Hammersmith, and Wandsworth. The old Vauxhall Bridge has been replaced by a new bridge at a cost of some £300,000.

TOYNBEE HALL.

Toynbee Hall maintains its educational and social activity with undiminished success. The programme for the winter session, which has just been issued, contains several interesting features. Dr. Gilbert Slater will give a course of lectures on "The Social and Industrial History of England in the Nineteenth Century"; another on "Geographic Control," by Professor L. W. Lyde, will deal with the influence of geography on national development. A smoking debate is held for the discussion of political and social questions on Thursday evenings, and a Current Events Club meets on Mondays for the informal discussion of the principal events of the day as recorded in the newspapers. On Sunday afternoons there will be a series of classical concerts, and on Sunday evenings free discussions on religious subjects.

In the Press.

To be Published Shortly.

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With a Preface by

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D.D.

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